

The Bloomfield Record.

The Vicissitudes of Western Missionary Life.

Something over a year ago at a union prayer meeting of the two Presbyterian Churches in this place, there was present a "full missionary" from Northern Michigan, who in a plain unvarnished way told of the difficulties and encouragement of his work. Those who were present expressed themselves as being very much pleased with his address. Believing that the following letters will interest many outside of the Westminster Sunday School (to whom addressed) they have been offered for publication:

GREENVILLE, MICH., MAY, 1875.

DEAR TEACHERS AND SCHOLARS: Having been sick nearly all winter I started out on the 17th of March to make my first and last trip in the woods by sleighing. And if you would like I will give you a few incidents and some of the necessary preparation for such a journey. I will not ask you to witness the parting scene with my wife and family, for their tears and remonstrances would move your sympathy, and I fear that you, too, would "not risk your feeble health in the woods this terrible cold weather and deep snow." But trusting in the promises of our morning lesson (Mark x. 29, 30). I left to follow Christ, and I gently let me every step of the way, giving me seven consecutive pleasant days, such as we have not had before during the long winter, and returned me an "untried field" stronger than when I started. It is true my lodgings were quite different from what I have at home. One night I slept in the garret of a log house we have but few others in the woods where my heat came close to the roof made of shales, between which I would have had a delightful opportunity for studying Astronomy had it not been for the cold wind blowing in my face, when I stopped by stalling my handkerchief and mittens into the cracks over my head. Then covering my head with my shawl I slept like a "pig in the clover." It was in this evening when I reached this house and the children (four little girls) had gone to bed, but recognizing my voice they all got up and dressed while I was out taking care of the ponies, and little Nellie says, "I'll be hot's brought us something," and so she had. This brings me to the preparation for the journey. In the first place I always carry an ax, in case I should find a tree fallen across my track, to chop it out, or, if too large to cut my way around it. Then when the snow is very deep (as in this case) I carry a shovel in case I meet a team and have no turn out in the deep snow, to shovel my ponies out. And on this occasion (as many others) I took a good supply of second hand clothing for the poor families. And another very important preparation, is to carry provisions for myself and team, in case I have to stay out all night, or find no place for dinner. Now if you can imagine a S. S. Missionary getting off a sick bed, putting five large trunks full of clothing, and one full of books and papers into his sleigh, a bag of corn and bundle of hay for his ponies, and a satchel full of dinner for himself, and starting into the wilderness bidding good-bye to all behind him, not knowing how, or when he will return, then you will have some idea of the Missionary work. And if you could go with him in all of his journeys, you would see that nothing but the love of Christ constraineth him as he goes into these new settlements, entirely divested of selfishness, "seeking not his own," building up no parties or sects, but in his humble way he preaches Christ in the houses, by the wells, or by the wayside. Keeping near the cross himself he draws all men toward him, harmonizes all difficulties, and is a living illustration of the "unity of the spirit in the bonds of peace." Thus he lays a Christian foundation in all of these new settlements in advance of, and preparatory for, any or all Christian denominations to follow up. Like the good Samaritan he stops not to ask these poor settlers what church or nation they belong to, but if he finds them, hungry he feeds them, naked he clothes them, sick or in affliction he visits and comforts them, and with the means which you put into his hands he is enabled to supply many of these families with all the religious reading, including Bibles and Testaments, they have, thus bringing you into very tender relation to them. Glorious relationship—to be a Samaritan neighbor to poor suffering humanity, and a co-worker with Christ.

But my time is up and I must not weary you, though I have only just started on this journey and every day has experience for a volume. I would like to tell you how, and where I spent the Sabbath, show you how I clothed some of those poor families, and especially I should like to invite you all to take dinner with me from my big satchel on my way home, but I wouldn't like to tell you now what we shall have for dinner, nor where we shall spread our table, nor can I tell how many basket full will be left. I only hope, if you come, you will be *real hungry*, then you will relish whatever is set before you, "asking no questions." If you would like to accept this invitation and take your chances, we will furnish the trip for our next letter, if some of you will write at once to

Your Humble Missionary,

H. DENSMORE.

(The other letter to be published next week.)

Consumption is impossible when coughs, colds and other acute affections of the throat and lungs are promptly met with the required doses of HALE'S HONEY or HORSEHORN AND TAN. For sale by all druggists.

Pike's Toothache Drops cure in one minute.

The Sabbath.

The following is the protest against Sunday Excursion Trains, as adopted by the Presbytery of Newark, in session last week in this village:

The Presbytery of Newark do solemnly testify and protest against the desecration of the Sabbath by the running of special Railroad Excursion trains on that day.

We hold the Sabbath to be a sacred ordinance of God, which all the people are bound to reverence and obey; and whose proper observance is part of the "Righteousness" which "exalteth a nation." It is also one of God's best gifts to men. It has been given as a needed rest from toil, and a season of abstaining from enjoyments which either exact toll from others, or distract their rest, or interfere with the spiritual refreshing which it was designed to furnish.

The Sunday Railroad Excursion violate these conditions and their design. They contravene the law of God. They exact toll from a large number of persons employed on the trains and at several stations. They tempt others to engage in work in the driving of vehicles, the sale of various articles, the opening of exhibits. They distract communities with the noise of the trains and the movement of large bodies of people in the streets and at the depots. They lure from their homes, and from the benevolent influence of religious worship and education, great numbers of our population. They weaken reverence for God and religion, and lead to thoughtlessness, dissipation and intemperance.

The Railroad Companies have no right thus to use their materials and power in opposition to the conscientious convictions of multitudes of their constituents; in violation of legal enactments; and in disregard of a wide-spread public opinion. They have no right thus to disregard God's ordinance and to inflict so serious a wound on the vital interests of our State and country.

We also bear our solemn testimony against the growing tendency to make use of the Sabbath and the public in the days of traveling on that day, whether by railroad or steamboat, or other conveyances, for purposes of festivity whether the pretext be for relaxation for the working community or assemblage for religious worship and instruction. Such Sunday excursions are not only a violation of God's law, and destructive of a sacred institution of prime value, but are also subversive of the rights and interests of the community, and at variance with sound political economy. Experience testifies that the pleasure thus obtained by working men is purchased at the sacrifice of higher good; that the ultimate rejoicing in due time on masses thus brought together is at least of very questionable value; and that in the end, such use of the Sabbath tends to the weakening of social virtue and the undermining of our national strength, prosperity and happiness.

We protest also, and emphatically, against the Centennial celebration of our Nation's birth—which will attract the attention of the world, and, in some measure, a grand judgment of free institutions, and which ought to be marked with dignity and magnificence with the exhibition of the highest civic and spiritual virtue as an occasion for violating the law of God, and throwing contempt on an institution whose well-known observance has been one of the marked features of our national history, and has undoubtedly contributed largely to our prosperity; an institution evidently so dear to the God of Nations, to whose favor we are a people so much indebted. Let not the nation of the earth who have heard of the beneficence of the American Sabbath, and its influence on our national character, be called together to witness great corporations and masses of our people faithless to the past, treating it with derision and contempt. Let not that which we hope to contemplate with just national pride be made a dishonor and an exposure of us to disaster, by acts of ingratitude and insult to God.

Therefore, in the interests of our beloved country, and in the name of God, we do emphatically protest against all such Sabbath desecration, and do bear our solemn testimony in defense of the sacred day, which we have inherited from our fathers, and which they reverently transmitted to us as a primal institution of God.

News Notes.

The old mansion on the Jersey coast, within sight of Sandy Hook, known as the Water Witch House, was destroyed by fire last Sunday. With this house are associated many interesting historical reminiscences, some of which are mentioned in Fenimore Cooper's novel of the Water Witch. The site was originally purchased by Hartshorne from the Indians, many years afterward to be sold to Nimrod Woodward. Subsequently the old house came into the possession of a bachelor named Stewart, who had lived there for many years. Upon his death the property passed into the hands of C. J. Jones, formerly Sheriff of the County, who opened the establishment as a summer boarding house, for which purpose it was used over twenty years.

After the services at the Broad street M. E. church, Chambersburg, near Franklin, recently, in the sexton, in putting out the lamps, blew down one of the chandeliers, when the lamp exploded, scattering the burning oil over the floor and seats. Several persons who were in the church beat the fire out with their coats. A sheriff seized the building from the owner. One of the persons—a young man—had his hand quite severely burned.

The trial of Siney and Parks, indicted for participating in the riots in the coal region in Pennsylvania, last summer, resulted, last week, in a verdict by the jury acquitting Siney, but convicting Parks of riot and conspiracy. Parks was sentenced to hard labor for one year, and to pay a fine of \$1 and the costs of the trial, which are estimated at \$1,500.

Recently while a party of ladies and gentlemen were enjoying a sail on the Mississippi, in Ramapo, a huge water snake fell from the branches of an overhanging tree and landed in the boat. There was wild excitement there for a few minutes.

On Tuesday afternoon a young man jumped or fell from the top of the Washington monument in Baltimore, a distance of 180 feet, and was crushed to a shapeless mass. Nothing was found about his person indicating his name. He was gently clad. A note was found in a pocket of his clothing which read: "Now, Miss Cobb, I leave thee in these words, hoping to hear from you." Then followed the first four lines of Byron's "Fare thee well."

Messrs. Moody and Sankey, the evangelists of Brooklyn on the 7th inst., and a large company with a large number of the Brooklyn clergymen, it was finally decided that they would begin their work on Sunday, Oct. 31, at the Bink Building, which will seat between 7,000 and 8,000 people, a subscription paper was started and \$1,600 pledged at once.

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WONDERFUL NEWS.

The Bloomfield Surprise

AND Emporium of Fashion

Has this day

REDUCED ITS PRICES!

so low that the residents of the town cannot but say that there is a store now in Bloomfield where we can buy as cheap as we can in Newark. Those of various articles, the opening of exhibits. They distract communities with the noise of the trains and the movement of large bodies of people in the streets and at the depots. They lure from their homes, and from the benevolent influence of religious worship and education, great numbers of our population. They weaken reverence for God and religion, and lead to thoughtlessness, dissipation and intemperance.

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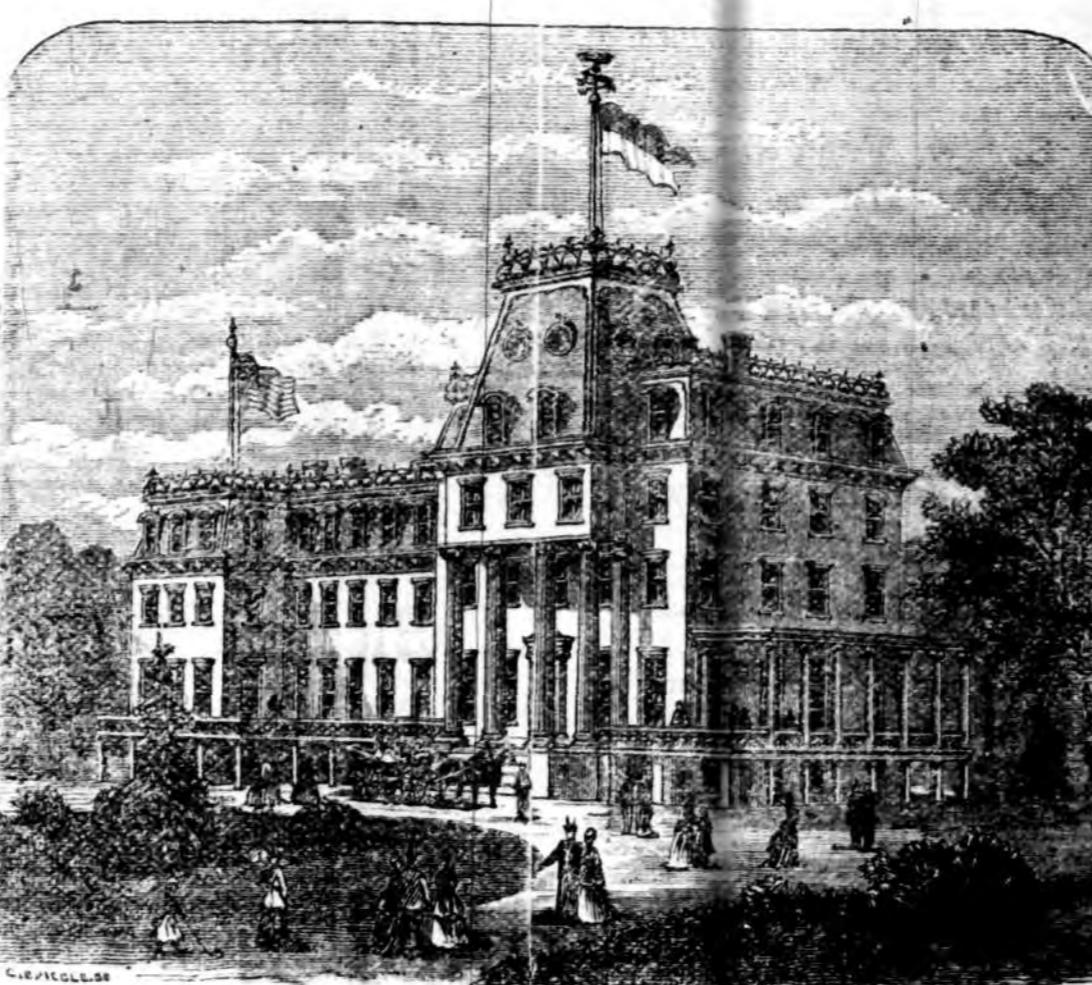
HORSEHORN AND TAN.

For sale by all druggists.

Pike's Toothache Drops cure in one minute.

Advertisements.

West Rutherford Park House.



TO THE DRIVING PUBLIC:

THE WEST RUTHERFORD PARK HOUSE, ON THE EAST BANK OF THE PASSAIC RIVER, ABOUT FIVE MILES ABOVE BELLEVILLE, has been ENLARGED, REFINISHED, and is now open. It is by far the largest and most elegantly appointed hotel in this part of the State, while the river drive to it is unexcelled. The house has elegant parlors, spacious Dining Rooms, broad Plaza, beautiful groves, extensive stabling and docks for boating parties. The accommodations of Driving, Dining, Dancing and Sleighing Parties during the coming Fall and Winter will be made a specialty.

Game and Oyster Suppers for large parties, require one day's notice.

The Patronage of Respectable Parties only Sought.

CAPT. HORATIO NELSON.

(Former Commander Steamer MORNING STAR.)